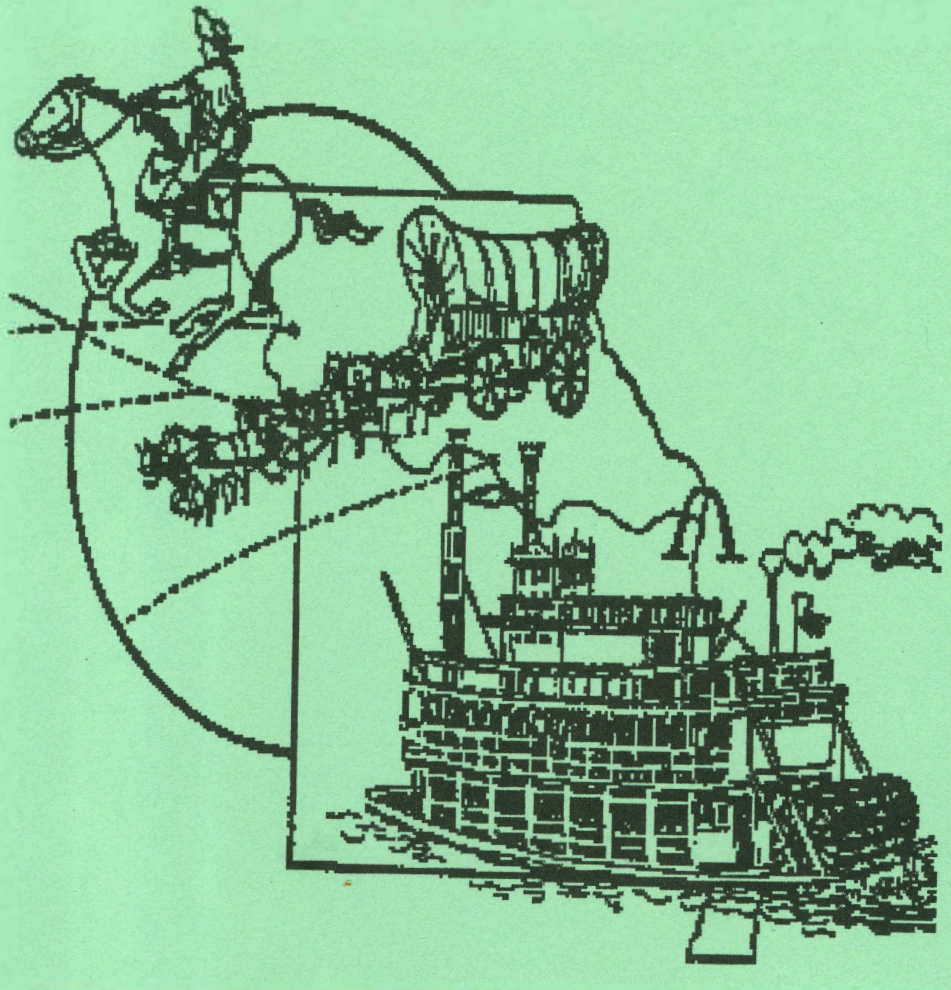

Toward The Setting Sun

2nd Series, Vol. 4, No. 1 Fall, 2005

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

Volume 4, No. 1 *Fall, 2005*

INTRODUCTION

The year 2005 marks the beginning of the Bicentennial of Missouri Methodism. In the fall of 1805, Bishop Asbury appointed Joseph Oglesby to the Illinois Circuit. One would think that would have been task enough, but Asbury "suggested" that Oglesby go over to Missouri and check out the prospects for Methodist work there. Thus began a great saga of history that leads directly to where we find ourselves today. In 1805, Thomas Jefferson was President of the United States, Louisiana (including what would later become Missouri) had been a part of the United States for only about a year, and Lewis and Clark were still trying to reach the Pacific. So much has happened in a short 200 years, and we are far from being able to capture all of our own history.

In this issue, we have taken some small steps in that direction. The essay on early circuits in western Missouri was written by Claudia Hall, as part of her work in a course on United Methodist history at St. Paul School of Theology, a course taught by your editor. Charles Orrin Ransford was a clergy member of the former Missouri Conference. He was born in 1868 in St. Joseph and served many years in the conference, including a stint on the St. Charles District, and as Conference Secretary. The history of Trinity United Methodist Church was taken from articles in the church newsletter. Finally, I wrote the book review on *Methodism: Empire of the Spirit,* which I consider to be one of the finer books on Methodist history written in recent years.

Note: In the article by Dick Detweiler from the spring issue, the missionary who made such an impact on that youth group was Beulah Bishop and not Jessie Cable. Our thanks to the several people who

caught that error. In the best traditions of journalism, we apologize for the error and any inconvenience it may have caused.

This issue of *Toward the Setting Sun* deals almost exclusively with the western part of the state. We would welcome similar articles from other parts of the state. Continue to send articles and/or ideas to jogooch@aol.com. I'll look forward to hearing from you.

John O. Gooch
Editor

TABLE OF CONTENTS

INTRODUCTION

Early Circuits in Northwest Missouri, 1728 –1844 1

Claudia Hall

Methodism in Livingstone County 15

Charles O. Ransford

Trinity United Methodist Church, Kansas City 23

From the Church Newsletter

Methodism: Empire of the Spirit. A book review 35

John O. Gooch

EARLY CIRCUITS IN WESTERN MISSOURI: 1728-1844

Claudia Hall

The history of Methodism in Missouri begins before this land of hills and farms became a state, but that in no way detracts from the vitality of the Gospel message still proclaimed in churches across the state today. This paper attempts to trace the early spread of Methodism across the western portions of Missouri, concentrating on what was the former Missouri West Conference of the United Methodist Church, focused on the years from 1728-1844.

The format of this paper will be to briefly touch on a more general history of the founding of Methodism in Missouri, then examine the decades and discuss each western circuit as it was founded, including any stories discovered about the original preachers on the circuit, and specific points of interest about the particular nature of the churches that made up the circuits.

The story of Methodism in Missouri begins in the summer of 1728 with the Rev. John Clark preaching illegally in the Spanish controlled territory.[1] He was publicly chided for preaching as a Protestant in the Catholic territory, "but Commandant Trudeau unofficially allowed him to continue" and by 1803 the United States had purchased the territory, opening it up for settlers and official Methodist preaching alike.[2] In 1804 Lewis and Clark came through, mapping the territory along the river and right behind them in 1805 Joseph Ogelsby was sent by the Tennessee Conference to bring Methodism to the settlers across the Mississippi River.[3] The

---

[1] *History of the United Methodist Churches of Missouri*, ed. Richard A. Seaton, (Missouri Methodist Historical Society, 1984), 5. Writer's Note: This book is a compilation from 1984 of various church histories across the Missouri East and West Conferences. As such there is occasionally conflicting information between histories. Whenever possible the information here was crosschecked against other sources for accuracy, but occasionally the differences were not reconcilable and were simply noted.

[2] Ibid.

[3] Ibid.

next year, 1806, the Tennessee Conference appointed John Travis to the "Missourie circuit", which he had instructions to form, as it did not yet exist.[4] By the end of 1806, Travis had organized two circuits, "the Missouri and the Meremec".[5] In 1807 William McKendree, then "Presiding Elder of the Cumberland District" visited Missouri for the first time, and after his appointment as Bishop he convinced the General Conference of 1816 to create the Missouri Conference.[6] At that time there were eight circuits in Missouri, and the Circuit Riders were focused on reaching pioneers with the Gospel, evangelizing but not yet developing the social programs Methodism is famous for.[7] It was after the formation of Missouri into an Annual Conference in 1816 that "Methodism in Missouri began to take on the form of a church, as we think of it today, with an increasing number of church houses and a 'program of work' in bud, at least, though not certainly in bloom".[8]

The first circuit founded in Missouri that is within the scope of this paper was the Boonslick circuit founded in 1815, at that time the farthest settlement west.[9] The "Boonslick country" was "centered in and about present-day Howard County and embraced a large and undefined area in central Missouri" from which much of the continuing westward expansion then took place.[10] Joseph Piggott was appointed to ride the circuit in 1816, having been admitted to the Conference on trial in 1815.[11] He served the circuit two years, and it is recorded that "He was the second man who began and ended his ministry in Missouri", the first being Thomas Wright.[12] In 1817 John Scripps was appointed to this circuit, and he recorded that it covered the territory

---

[4] Frank C. Tucker, *The Methodist Church in Missouri: 1798-1939, A Brief History* (Nashville, TN: Parthenon Press, 1966), 19.
[5] *History*, 5.
[6] Tucker, *Methodist Church in Missouri*, 37.
[7] Ibid.
[8] Ibid.
[9] Ibid., 39.
[10] Ibid, 43.
[11] W. S. Woodard, *Annals of Methodism in Missouri*, (Columbia, Mo.: E.W. Stephens, Publisher, 1893), 18.
[12] Ibid. The reference to Wright is found on page 10.

from the Missouri River to Jefferson City, and from as far west as he could go to Lexington.[13] One of the small towns that he found on his travels was Boonville, and he included it in his circuit, holding services in a private house in 1817.[14] In 1818 La Mine circuit was formed out of Boonslick, and it included the Boonville area.[15] A local preacher named Justinian Williams began holding class meetings in Boonville in September, 1818, with the first church building begun in 1832 and completed in 1838, just in time to host the Annual Conference which met there that year.[16] Boonville played a key role in early western Methodism, hosting the Annual Conference six times from 1838-1884.[17] It was such a key that "Boonville was made a station in 1840, and was the first station, outside of St. Louis, made in the state".[18] Before that took place however, the westward expansion continued onward, necessitating new circuits to keep pace with the settlers.

From the moment that the Missouri territory was opened to settlement Methodism followed the pioneers, but with the creation of "a stable state government [in 1821] and with immigrants literally pouring in, the Church was pressed to the ultimate reach of its strength to keep pace with the frontier in its westward rush".[19] In 1821 "a young Methodist preacher from England, James Keyte, was assigned to the Boonslick Circuit" and he founded many churches, including what is now Brunswick UMC in 1821[20] and, upon his retirement, the town of Keytesville and its Methodist church in 1831.[21] There were other early Methodist churches in the area, including Clark's Chapel, founded in 1817 as a camp meeting by a settler named

---

[13] Ibid., 30.
[14] *History*, 8.
[15] Woodard, *Annals*, 30-31.
[16] *History*, 8.
[17] Woodard, *Annals*, 31.
[18] Ibid.
[19] Tucker, *Methodist Church in Missouri*, 50.
[20] *History*, 8.
[21] Ibid., 15.

William Monroe.[22] Miami UMC was also a part of the Boonslick area, being located outside of Boonville and the first class was organized there in 1819 by a Circuit rider named Jackson Harris.[23] In 1822 the Fishing River circuit was spun off from Boonslick, and there were a number of churches started on this circuit, with Todd Chapel claiming to be the first church in Ray County.[24] However, there is no hard date given for its founding, placing the first dated Methodist services in Ray County in 1820, when the Richmond church began meeting in the Ray County courthouse for worship.[25] Harris also started the Liberty church in 1822, "the same year that the city of Liberty was chartered".[26] The Holt church also began in 1822, and the fact that the Methodist Church was entering areas at the same time as the counties and cities were being chartered is a testimony to the dedication of the Circuit riders, local pastors, and laity who brought Methodism westward with them.[27]

1822 saw continued work around the Boonslick area, with the founding of the Franklin class by William W. Redman, which later moved when the river changed course, becoming the New Franklin church in 1840.[28] 1823 saw an important church founded, the Fayette church, and the Annual Conference met that year in Fayette at a campground just north of the city.[29] The growth of the church continued into 1824, when Justinian Williams and Jesse Green began preaching at what would become Smith Chapel, Napton, the first Methodist church in Saline

---

[22] Ibid., 23.
[23] Ibid., 21.
[24] *History*, 56.
[25] Ibid., 54.
[26] Ibid., 48.
[27] Ibid., 46.
[28] Ibid., 23 There is an interesting point of confusion in the histories at this point, for the New Franklin church claims that members of its original class founded the Clark's Chapel church, while that church's history makes no mention of this occurrence. Woodard confirms the date of Clark's Chapel as 1822, but does not offer more clarification on the founding (Woodard, *Annals*, 89).
[29] *History*, 12. Woodard has the date of this Conference meeting as 1828, and he lists the classes on this circuit as Fayette, ~1820's; Wesley Chapel, ~1825; and Washington, 1840 (Woodard, *Annals*, 86-88).

County.[30] 1824 was important for another reason, as "The General Conference of 1824 divided the Missouri Annual Conference" into two conferences, Illinois and Missouri, with the Mississippi River as the demarcation line.[31] This change was necessitated by the growth in Missouri, and as settlers continued west, Circuit riders went with them.

In 1826 the Lexington circuit was set off from La Mine, and it consisted of "all of Southwest Missouri, west of where Marshall now is".[32] The pastor assigned to this circuit, one John Wood, apparently did not do well since it disappears from the records for 4 years, coming back into being in 1830, with B. R. Johnson appointed to ride it.[33] The circuit produced several classes, including Black Water in 1830; Grand Pass in 1832; and Lexington in 1837.[34]

1830 brought "the first missionary endeavor of the Missouri Conference...[it] was a mission to the Indian tribes" as they were forcibly resettled along the border by the US Government.[35] The tribes directly impacted by this work were the Kansa and the Shawnee, eventually becoming an annual conference of their own in 1844.[36] Far to the southwest, 1830 finds Carthage named as a stopping place for Circuit riders, beginning with Anthony Bewley.[37] 1830 also had James McMahn leading the first services in Gallatin, in the northwest part of the state.[38] This was apparently part of the North River Mission which McMahn served.[39] By 1831 the center of the state was filling in as well, and the Springfield class was organized under the

---

[30] *History*, 36. Again there are competing claims, as the Grand Pass UMC states that it is the first Methodist church in Saline county, being founded by R.H. Lee in 1832 (*History*, 18).
[31] Tucker, *Methodist Church in Missouri*, 57.
[32] Woodard, *Annals*, 83.
[33] Ibid., 83.
[34] Ibid., 86.
[35] Tucker, *Methodist Church in Missouri*, 69.
[36] Ibid.
[37] *History*, 179.
[38] Ibid., 119. Woodard places the date at 1841 in his Appendix, but offers no other information about it (Woodard, *Annals*, 369).
[39] Woodard, *Annals*, 102. He spells the name M'Mahan.

leadership of J. H. Slavens, creating a mission that encompassed the entire area.[40] The circuit was first called "James Fork of White River" in 1831; then "Crawford" in 1832, and it was again changed "to Greene, and finally to Springfield circuit", being made a station in 1848.[41] The circuit included the Ebenezer class near Springfield, established in 1831 and famous for the number of preachers (near 50) to come out of it in its early years.[42] 1833 brought increased growth in the Northwest, and the foundation of Methodist preaching in Chillicothe in the home of John Graves, founder of the town.[43] In 1834 the burgeoning church in Missouri required more circuits and the riders to staff them, and La Mine Circuit was divided into Boonville and Arrow Rock; while Columbia circuit appears in the minutes for the first time.[44] Arrow Rock circuit included a class near Miami, worth mentioning because of the fact that one of the first members, "Mother Ferrell" was well known as an exhorter at camp meetings![45] The Kansas City area was introduced to Methodism in 1830 by Thomas Johnson and his brother, William Johnson who were appointed as missionaries to the Shawnee Indians, but it was not until 1834 that the white settlers would have a church of their own.[46]

The first of the truly western churches was started in 1835 with the establishment of a class in the town of Independence as part of the Lexington circuit under the leadership of William P. Hulse, a "junior preacher" on the circuit.[47] The class bought land to build in 1838, and the church building is still located on that property today.[48] Another class on the Lexington

---

[40] Ibid., 124
[41] Ibid.
[42] Ibid., 125-126.
[43] *History*, 115
[44] John O. Gooch, *Circuit Riders to Crusades: Essays in Missouri Methodist History*, (Franklin, Tn.: Providence House Publishers, 2000), 34.
[45] Woodard, *Annals*, 141.
[46] William Stephens, *History of Methodism in Missouri, M.E.* (Self published, 1910), 16.
[47] Woodard, *Annals*, 173.
[48] *History*, 47.

circuit was formed in Independence in 1836, and is today known as Christ UMC.[49] Independence circuit was formed in 1835-36 and was known as "Independence & Lexington" at that time, but it becomes a distinct entity immediately after, placing other circuits under it.[50] A third truly western church was founded that year also, as Westport church was started by James Porter.[51]

1836 found two more classes established in the southwestern portion of Missouri: Washburn and Cassville, both as part of the Barry County circuit (formerly a part of Boonville circuit).[52] Neosho church was started as a part of the Barry circuit in 1836, that circuit being subdivided into the Sarcoxie and Shoal Creek circuits in 1838, Shoal Creek being the circuit that kept the Neosho area.[53] The first society in the Shoal Creek circuit "was in 1835 in the home of a local preacher named Weems".[54]

In addition to these classes, in 1836 the Morrisville class was founded by H. G. Joplin as part of the Springfield circuit.[55] Another significant church founded this year was "The first class of Methodists, (M.E. Church), ever organized in Cass Co. (then Van Buren), was in the house of Rev. William Ferrill, in 1836, near where Pleasant Hill now is".[56] This class would have been part of the Independence Circuit and continued to be a part of that circuit until "1843, when the Harrisonville circuit was formed".[57]

1837 would prove to be a busy year for the founding of classes and churches in Missouri, thanks to the Platte Purchase that opened up northwestern Missouri to settlers.[58] Classes started

---

[49] *History*, 41.
[50] Stephens, *History of Methodism in Missouri, M.E.*, 29.
[51] Tucker, 85.
[52] Woodard, 173; History 180 (Cassville) and 193 (Washburn).
[53] Stephens, *History of Methodism in Missouri, M.E.*, 33.
[54] Ibid., 37. It is odd that the first society in the circuit was formed before the circuit, but I found no evidence to the contrary, and so decided to let the statement stand.
[55] *History*, 203.
[56] Stephens, *History of Methodism in Missouri, M.E.*, 25.
[57] Ibid.
[58] *History*, 56.

this year range all over the western part of the state, with Jacob Faubion founding the Faubion church in Clay County;[59] the Gilliam church being founded in Saline County;[60] Knoxville (both the town and the church) started by Major Grimes and pastored by Moses Raintree;[61] Dearborn in Platte County started by John and Jane Shannon Burgess;[62] and Wanda church planted southwest of Springfield.[63] These churches are emblematic of the way Methodism went along with the pioneers, following the trails in the guise of Circuit riders and being planted deep into Missouri along with the first crops of the settlers.

The Richmond district saw the addition of a new class in Carrollton in 1838, led by Robert A. Austin,[64] and a class in Plattsburg, organized by Thomas Peera.[65] Other classes founded that year include Urbana, by Elijah Fischer Yeager;[66] Stone's Chapel in Henry County;[67] and Warrensburg, by James Porter.[68] 1838 is also of note as the Weston church was started, as part of the "Plattsburg and/or Liberty" circuits.[69] While today it is a small town, "Weston was for a number of years the leading town in the Platte Purchase, as well as the headquarters of our church, when St. Joseph, Kansas City, Atchison, and Leavenworth were mostly in the future".[70] Lastly, two towns in Southwest Missouri became circuits of their own in 1838- Platte City,[71] and Sarcoxie.[72]

---

[59] Ibid., 43.
[60] Ibid., 31.
[61] Ibid., 51.
[62] Ibid., 142.
[63] Ibid., 181.
[64] Ibid., 114.
[65] Ibid., 154. In another contradiction, the Plattsburg history says that it was started in 1838, but Van Deventer says that it was in 1838 that the circuit was formed out of Richmond, implying a class was already meeting there of sufficient size to make it a circuit of its own- C. I. Van Deventer, *Sketches of Methodism in Northwest Missouri*, (St. Joseph, Mo.: Combe Printing Company, 1894), 21.
[66] *History*, 101.
[67] Ibid., 92.
[68] Ibid., 34.
[69] Ibid., 57.
[70] Van Deventer, *Sketches*, 15.
[71] Ibid., 24.

1839 was the centennial of the "Methodist *society*" and the event was celebrated across the state in Methodist circles.[73] Churches founded this year include St. Luke outside of Marshfield;[74] Spickard in Franklin Township (notable in that it remained an ME North church);[75] and Osceola in the Springfield District, by Henry K. Armitage.[76] In 1839 the Shoal Creek circuit was renamed Newton, and in 1840 it was renamed Neosho circuit.[77]

Many new classes were started in 1840 in western Missouri, ranging from Blackwater Chapel near La Monte[78] to New Bethel church south of Sedalia, organized by laity, "George and Betsy Brown Marshall and Mrs. D. Anderson" and serviced by a circuit rider.[79] Other churches started in 1840 include Bolivar in the south;[80] Fillmore in the extreme northwest;[81] Wellington, founded by John Carr, "a local preacher in Tennessee" who was visiting his son;[82] and Liberty church, which started in the home of James Hughard with Rev. Glanville as the presiding elder.[83]

1841 pushed Methodism to the very edge of Missouri with the founding of the Nevada church, 14 years before the founding of the town![84] Methodism went beyond the border of Missouri in 1841 as well, with the circuit of Edward Perry taking in Atchison County as well as what is today Oregon UMC in Holt County.[85] Savannah church was formed as a class meeting in this year,[86] along with St. Joseph: Ebenezer.[87]

---

[72] *History*, 191.
[73] Woodard, *Annals*, 183.
[74] *History*, 208.
[75] Ibid., 130-131.
[76] Ibid., 94.
[77] Stephens, *History of Methodism in Missouri, M.E.*, 33.
[78] *History*, 24.
[79] Ibid., 13.
[80] Ibid., 80.
[81] Ibid., 146.
[82] Ibid., 35.
[83] Ibid., 81.
[84] Ibid., 188.
[85] Ibid., 151.
[86] Ibid., 142.
[87] Ibid., 166.

South of St. Joseph, Harrisonville church was built in 1842 on land donated by R.A. Brown, and was the "first Methodist house of worship in Cass County".[88] W. P. Nicols organized a class in Marshall in 1842, a community that was almost immediately divided over slavery.[89] The next year, 1843, saw the founding of many churches in the western circuits, including several German Methodist churches founded by Sebastian Barth as he rode circuit on the Osage Mission.[90] Jamestown: Grace and Concordia were two of these.[91] A class was founded in St. Joseph as well in 1843 by Jane Ann Kemper and pastored by Edwin Robinson of the Savannah Circuit.[92] This class would later become both the St. Joseph: Francis Street and St. Joseph: First churches.[93]

The last year covered by this paper, 1844, was the year the Methodist Episcopal Church split, and although tensions were already high over the issue of slaves and slaveholding three churches were founded this year: Asbury church, founded by its Circuit rider, W. G. Caples;[94] Central UMC in Kansas City, founded by its Circuit rider, James Porter;[95] and Maryville in Nodaway County which, being a border church, had two churches after the separation, an MEC church with the Circuit rider being Ruben Alderidge, and an MEC, South church whose Circuit rider was B.R. Baxter.[96] This concludes the overview of classes, churches, and circuits in early western Missouri. I can truly say that I am amazed at the depth of history and the sincere commitment of so many thousands of persons over the years to the Gospel, and I can but hope to follow in their footsteps and someday join that great cloud of witnesses.

---

[88] Ibid., 67.
[89] Ibid., 21.
[90] Ibid., 27.
[91] Ibid., 27 and 10.
[92] Ibid., 161.
[93] Ibid., 164.
[94] Ibid., 28.
[95] Ibid., 62.
[96] Ibid., 148-149.

APPENDIX 1: CIRCUITS IN WESTERN MISSOURI

Year	Circuit	Split From	Founder
	Church(es) *Italics means assignment to a circuit is tentative*		
1815	**Booneslick**	**Missouri Dist.**	**Joseph Piggot**
1817	Clark's Chapel		William Monroe
1819	Miami		Jackson Harris
1821	Brunswick		James Keyte
1822	Franklin		William W. Redman
1840	New Franklin		
1823	Fayette		
1831	Keytesville		James Keyte
1844	***Asbury***		***W.G. Caples***
1818	**La Mine (Lamoine)**	**Booneslick**	
1818	Boonville		Justinian Williams
1824	Smith Chapel, Napton		Justinian Williams & Jesse Green
1821	**Cedar Creek**	**Booneslick**	**Samuel Bassett**
1822	**Fishing River**	**Booneslick**	**John Wood**
1820	Richmond		
1822	Todd Chapel		
1822	Liberty		Jackson Harris
1822	Holt		
1826	**Lexington**	**La Mine**	**John Wood**
1830	Blackwater		B.R. Johnson
1832	Grand Pass		
1835	Independence (1^{st})		William P. Hulse
1836	Independence (Christ)		
1837	Lexington		
1840	***Wellington***		***John Carr***
1833	**Richmond**	**Fishing River**	
1834	***Chillicothe***		***John Graves***
1837	Dearborn		John and Jane Shannon Burgess
1837	*Faubion*		*Jacob Faubion*
1837	*Gilliam*		
1837	*Knoxville*		*Major Grimes*
1838	Carrollton		Robert A. Austin
1838	Plattsburg		Thomas Peera

1835	**Independence**	**Lexington**	
1836	Westport		James Porter
1836	Pleasant Hill		William Ferrill
1844	*Central (KC)*		*James Porter*
1830	**Carthage**		**Anthony Bewley**
~1830	**North Grand River**		**James McMahn**
1830	Gallatin		James McMahn
1831	**James Fork of White River** ***(Springfield)***		**J. H. Slavens**
1831	Springfield		J.H. Slavens
1831	Crawford		J.H. Slavens
1831	Ebenezer		J.H. Slavens
1836	Morrisville		H. G. Joplin
1837	Salem		
1837	Wanda		
1839	Osceola		Henry K. Armitage
1834	**Boonville**	**La Mine**	
1834	**Arrow Rock**	**La Mine**	
1834	Miami		
1834	**Columbia**	**La Mine (?)**	
1838	*Warrensburg*		*James Porter*
1838	*Stone's Chapel*		
1839	*Spickard*		
1840	*Blackwater (La Monte)*		
1842	*Marshall*		*W. P. Nichols*
1836	**Barry County**	**Boonville**	
1836	Neosho		
1836	Washburn		
1836	Cassville		
1838	**Sarcoxie**	**Barry County**	
1838	*Urbana*		*Elijah Fischer Yeager*
1839	*St. Luke (Marshfield)*		
1840	*Bolivar*		
1838	**Shoal Creek** ***(Newton/Neosho)***	**Barry County**	
1835	Shoal Creek		
1840	***New Bethel (Sedalia)***		***George & Betsy Brown Marshall & Mrs. D. Anderson***

1838	**Platte City**	**Barry County (?)**	
1838	**Plattsburg/Liberty**		
1838	Weston		Henry K. Armitage
1840	***Liberty***		***Rev. Glanville***
1841	***Nevada***		
1841	***Oregon***		***Edward Perry***
1841	***St. Joseph(Ebenezer)***		
1841	***Savannah***		
1842	***Harrisonville***		
1843	**Harrisonville**	**Independence**	
1843	**Savannah**	**Liberty (?)**	**Edwin Robinson**
1843	St. Joseph (1st)		Jane Ann Kemper
1843	St. Joseph (Francis)		Jane Ann Kemper
	(These two churches started from the same class meeting led by Kemper.)		
1844	*Maryville North*		*Ruben Alderidge*
1844	*Maryville South*		*B.R. Baxter*
1843	**Osage Mission German Methodist**		**Sebastian Barth**
1843	Jamestown: Grace		Sebastian Barth
1843	Concordia		Sebastian Barth

---

* *Writer's note: I was unprepared for the large number of churches for whom no certain assignment to a circuit could be given. The Minutes discuss the circuit appointments, but not the churches on them, leaving many gaps in the historical data. I tried to place churches in a circuit, but where that was not possible I placed them under the circuit that was closest geographically to their location. Any errors in the assignment of churches are mine alone.*

WORKS CITED

Seaton, Richard A., ed. *History of the United Methodist Churches of Missouri*. Missouri Methodist Historical Society, 1984.

Tucker, Frank C. *The Methodist Church in Missouri: 1798-1939, A Brief History*. Nashville, TN: Parthenon Press, 1966.

Woodard, W.S. *Annals of Methodism in Missouri*. Columbia, Mo.: E.W. Stephens, Publisher, 1893.

Gooch, John O. *Circuit Riders to Crusades: Essays in Missouri Methodist History*. Franklin, Tn.: Providence House Publishers, 2000.

Stephens, William. *History of Methodism in Missouri, M.E.* Self published, 1910.

Van Deventer, C. I. *Sketches of Methodism in Northwest Missouri*. St. Joseph, Mo.: Combe Printing Company, 1894.

METHODISM IN LIVINGSTON COUNTY

C. O. Ransford

The upper Grand River country was the last portion of the original Missouri Territory opened for settlement and the last portion entered by itinerant Methodist preachers. In the early days all of Missouri was a happy hunting ground and trappers' paradise. The water courses throughout the state bearing French names make that quite evident.

Fortunately, the hunters and trappers who for the most part were transient explorers and never had more than temporary camps gave neither type nor character to the state. My studies of the civil and church history of Missouri have carried me beyond the days of the trappers to the incoming of the permanent settlers and agriculturalists. These are the people who have made Missouri and have given her government, public institutions, churches and schools permanency.

The Grand River country was also inaccessible by reason of the vast swamps and tall grass on the south and the wide spreading bottom of the Chariton and Grand Rivers on the east. These great stretches of river bottom lands, most fertile when in proper cultivation, have strange freaks of contrariness, when the rivers rise and overflow. Yet they might be, I hope someday they will be, made as productive as the Mississippi Delta or Nile Valley. There is a sturdy population widely scattered along these rivers who annually battle with heroism against the contrary elements, but generations must pass before these wildernesses and solitary places will be reclaimed. The broad westward course of the Missouri seemed to lure rather than the smaller rivers, the Gasconade,

Osage, Grand and Chariton. The western borders of the state were reached before men turned aside for exploration of the smaller streams.

Richmond in Ray County and Liberty in Clay County were the western termini for many years for trappers, adventurers, explorers and new settlers. White settlers came at an early date immediately following the Lewis and Clark expedition and after the cessation of the War of 1812 with England and pacification of the Indians. The entire western portion of the state became an Eden sought out and a country to be desired for habitation.

White settlers were along Fishing River in Ray and Clay Counties in 1815. They soon began pressing northward, but were hindered by restrictions on what later became the Platte Purchase ceded to the United States in 1838. The pioneer settlers turned eastward towards what later became Carroll, Caldwell and Livingston Counties.

The first white settlement in Livingston County was made in a beautiful elm grove on the more elevated portion of a high ridge just west of the present town site of Utica by Samuel E. Todd. A settlement was also made by Isham Ware in Jackson township, known as the Spring Hill settlement by reason of the number of springs at its base. About 1834-5, a considerable immigration came and in 1836 there were about two hundred families, approximately one thousand people were in the neighborhood of what later became Chillicothe.

Many of these early settlers were Methodists and Methodist preachers attended them. The first preaching places were in the homes of the people. Isham Ware in the Spring Hill community was a Methodist leader. His home was the center for religious

assemblies and worship and was often visited by Jesse Greene, the presiding elder of the Missouri District, in the Missouri Conference in 1832-35.

Reuben Aldridge is said to have preached the first sermon in Cream township at the home of Francis Preston. He was preacher in charge of the Grand River Mission in 1838. The date of the organization of the church in Medicine Township is given as 1845. Services were first held in the home of William J. Wallace, and then in the school house. A church house was built in 1874.

The Bedford Church was organized in 1852, with the following families as charter members: Wolfskill, Alexander, Ballew, Hix, Singleton, Duncan, Baily, Monro, Hoffman, and Saunders. Mooresville was organized in 1867, St. Paul in 1868, Pleasant Grove in 1870, and Bethel in 1872. There were preaching services in all these communities in the homes of the people, or in school houses.

Isaac Nave was considered the founder of Spring Hill in Jackson Township, having settled there in 1836, he opened a small store and conducted a post office. Spring Hill was regularly laid out in 1848, and a Methodist class was organized at an early date, perhaps one of the very first in the community. The first members were W. B. Wingo, James and John L. Leeper, R. W. Reeves, Samuel Pepper, G. W. Anderson, E. Gutheridge and others with their families. W. E. Dockery, D. A. and H. T. Leeper grew up in the neighborhood. J. A. Mumpower and his brother Professor T. G. Mumpower, a local preacher, professor in Central College and father of Dr. D. L. Mumpower, one of our first missionaries in Africa also came from the Spring Hill community. The Mumpowers later moved three miles east of Chillicothe, where a brother William maintains the old family residence.

As the country was being rapidly settled, beginning at the mouth of Grand River, Chariton was a circuit in 1832. This circuit extended mostly eastward into Chariton and Randolph counties. In 1833 North Grand appears as an appointment, evidently intended to reach the settlers from Chillicothe northward. This appointment, North Grand River continued with such men as James McMahan, T. T. Ashby, Lorenzo Waugh, and Reuben Aldridge as preachers until 1839, when the settlers became so widely scattered that three appointments were made. Chillicothe included all the country immediately contiguous--Gallatin the northwest fork of Grand River and Goshen the east fork.

The first preachers were Reuben Aldridge, Abraham Millice, and Abraham Still, whose report at the next conference, showed respectively; 253, 217 and 183 members. Total 653. They had labored faithfully and found the soil congenial to nascent Methodism.

In 1841, young E. M. Marvin was received on trial into the Missouri Conference and appointed to Grundy Mission on the east fork of this Grand River country. The young and inexperienced preacher was then thought to match up with the new appointment. Marvin afterward became the greatest preacher and the first bishop elected by the church from the state and the most loved and honored minister.

These early Methodist pioneers believed in education and established private schools for their children. Brunswick in Chariton County had its seminary in 1852. Rev. W. T. Ellington, a Methodist preacher opened a private school in the Methodist Church in Chillicothe in 1858. The Methodist laymen, J. T. Witten and William Perry were the founders of Grand River College in Edinburg in 1859. Northwest Missouri College at Albany was established by the Methodist Episcopal Church, South in 1890.

The earliest records and traditions give the first preaching place in Chillicothe as the home of John Graves, public surveyor, founder of the town, tavern keeper, railroad promoter, honored citizen and friend of Methodist preachers. The Livingston County history says he was a member of the Christian Church. One of his daughters, Miss Lydia A. became the wife of Rev. Wesley G. Miller, a notable preacher in the Methodist Church and college professor and president. A grand daughter, became the wife of Rev. R. A. Austin, a greatly beloved minister in the Grand River country, whose last days were spent in Carrollton, MO. Many of his children and grand-children have been and are today among the most useful members in the Methodist Church.

The old log cabin court house built in 1837, about two hundred yards from the northwest corner of the square, was perhaps the first public preaching place. This log cabin court house was also used as a school house in 1841. In 1840 a brick court house was built in the public square and here also the Methodist services were held. The first Methodist Church built in Chillicothe was on Locust Street north of the public square, in 1853 largely through the efforts of Rev. W. T. Ellington. From 1859 to 1863, the building was used week days for a young ladies' seminary, of which Mr. Ellington had charge. In 1860 Rev. W. M. Rush defended the Methodist faith in a debate with a representative of the Christian Church, which attracted much attention.

Chillicothe was a place of much contention and strife during the war period and for three years 1862, 63 and 64 the church was without a regular pastor. Rev. W. T. Ellington was a supply in 1862. Rev. W. M. Rush made his residence in Chillicothe while presiding elder of theBrunswick District, 1856-59. He was unable to preach in St. Joseph, to which he had been appointed in 1861, on account of military orders. He

returned to his home and attempted to rally the fearful and much threatened and persecuted Southern Methodists, but was prevented from doing so. He was compelled to take his family to St. Louis for safety. Sometime in 1863 the church that had been the place of worship and school for many Methodists was destroyed by fire. In 1865 John D. Vincil, a son of the upper Grand River country who had entered the Missouri Conference on trial in 1859, and though only in his novitiate, had proven himself a diligent and aggressive minister of the gospel, came to Chillicothe. The congregation was soon revived and a substantial and commodious frame meeting house was built on Elm Street, which served the congregation until 1900. What meetings! What strong sermons! What shouts of joy, that old house witnessed! The memory is sacred to many today. Chillicothe first became a station in 1858 and the head of a district in 1865. The congregation has been blessed by the ministry of many strong preachers. There have been many notable pastorates. The history of the church will show that almost every year the congregation has increased in numbers and gone forward.

The first report for the Chillicothe charge in 1840 gave 250 members. In 1844 when there were two charges in the county, Chillicothe reported 160 members and Spring Hill 258, an increase in four years of 148.

In 1886, the year of the great revival in Chillicothe District, the district reported 1163 adults and 43 infants baptized and 1992 new members were received by the district churches and the whole conference 4,354. Chillicothe Station with Rev. Chaney Grimes as pastor reported a net increase of 142. Rev. Z. M. Williams was the first pastor to stay as long as three years on the charge 1888-89, during which time the church was greatly strengthened and the membership increased. Rev. Robert White reported 159 additions

in 1894. Rev. J. M. O'Bryan, 1896-98, another pastor to stay three years reported an increase of 145. Rev. E. C. McVoy, the first pastor to complete a quadrennium 1899-1902, enterprised the building of the new church and had an unusual pastorate. April 5, 1901, the corner stone for the present magnificent brick structure, one of the best church houses in north central Missouri was laid. Rev. M. L. Gray was the presiding elder. Mr. McVoy's work abides to this day. The present church house is a monument to his faithful ministry. Rev. Frank J. Napel was the pastor when the ninety-ninth session of the conference was held in 1915. His labors were substantial and successful with more than two hundred additions to the church, the greater part on profession of faith. The church and parsonage were redecorated at an expense of $1,200 and the thing some said could not be accomplished, when $1,680 was raised on the Central College endowment. A faithful band of Methodist preachers have served Chillicothe station the past twenty years and notable progress has been made. Methodist influence in Chillicothe and the surrounding country has from the beginning been wholesome and beneficent. There are 6,408 members in the Chillicothe District stretching from the mouth of the Grand River to the Iowa line. One-fifth are in Livingston county, a greater number of adherents than any other denomination.

For years Chillicothe has been the place of residence of the presiding elder, station and circuit pastors and several pastors of nearby charges. Superannuate brethren have found Chillicothe Methodists congenial and their fellowship a blessed comfort. Here life's labors over ten faithful and worthy brothers, R. H. Jordan, Columbus Cleveland, S. W. Cope, J. L. Gilbert, W. E. Dockery, Chaney Grimes, C. H. Newman, W. C. Rice, J. D. Hunt and E. Carlyle have found sepulcher.

In 1858, 1869, 1863, 1902, 1915, and 1925 sessions of the conference were held in Chillicothe. The session now in progress is the seventh held in Chillicothe and the one hundred-nineteenth in the history of Missouri Methodism.

[Indications are that this was written around 1945.]

TRINITY UNITED METHODIST CHURCH, KANSAS CITY

Trinity's Beginnings

Revised and Edited by Ivan Waite for the September 23, 1983 edition of the Tidings

Trinity Church, as we know it today, began in a humble way. As did many churches, Trinity Church came about by a primary merger of two former Methodist congregations into the membership and the life of Trinity Church.

On March 17, 1887, a small group of Christians called Methodists, of the Methodist Episcopal Church, South, decided to organize a new church and to construct a new church building at the Southwest corner of Springfield Road (31st Street) and Cherry Street. This organization and construction took place long before the City of Kansas City, Missouri annexed the (then) Jackson County Territory lying south of the corporate limits of Old Springfield Road (31st Street). This new Methodist Church was called Howard Memorial. Later, in 1904, a new church was constructed at the Southwest corner of Linwood Blvd. and Charlotte, due to the construction of Gillham Road.

In 1907, another small group of people called Methodist, of the Methodist Episcopal Church, South organized the Hyde Park Methodist Episcopal Church congregation and used a former funeral home as a place of Christian worship and other church activities. This location was on the Southwest corner of Broadway and Valentine Road. (The Uptown Theater building ,now standing, was later constructed on this site in the 1920's.)

By 1916 both the Howard Memorial Church and the Hyde Park church had grown in membership beyond the capacity of their respective church buildings and each needed and desired a larger, more adequate facility for church activities. On July 9, 1916, these two church congregations merged, and on September 24th that year (1916), the name "Trinity" was agreed upon and finally adopted. The site chosen for the newly created "Trinity" Church was located on the northwest corner of Armour Boulevard and Kenwood Avenue. On May 5, 1918, the first spadeful of earth was turned by the Superintendent of the Church School of the combined congregations, Dr. J. W. McKee. On September 14, 1919, Trinity church was dedicated by Methodist Bishop, Dr. William A. Quayle, the dedicatory speaker. Dr. Fletcher Homan was then the Pastor of "Trinity." In 1927, the Trinity membership was strengthened by the addition of many members of the (then) disbanding of St. Paul's Methodist Church and the Campbell Street Methodist Church. The strength of Trinity Church lies not in the material assets of the Church, but in the Trinity Spirit. From the very grass roots of our heritage Trinity Church has been blessed with a wise and consecrated leadership, many of whom have passed to the Church Triumphant, and with a Christ believing, dedicated, and working membership.

Two persons stand out in the history of Trinity Church and deserve special appreciation and recognition. Miss Mary Blaschko served as our resident Deaconess from 1919 until her death in 1980. Miss Mary was the "Vision Glorious" which has given much "light" for the paths of many persons at Trinity Church (and surrounding Kansas City Metropolitan area.)

Dr. Ben Morris Ridpath also gave much of his life to the life of Trinity Methodist church for over 20 years, from 1950 to the time of his untimely death in 1974. One may still feel his presence in the beauty and stillness of the Trinity Church sanctuary and in the leadership of this City. Dr. Ridpath will be affectionately remembered by all as "Dr. Ben."

The Founding, Development, and Growth of Howard Memorial Methodist Church in Kansas City, Missouri

From the August 10, 1984 of the Tidings

The Howard Memorial Methodist Episcopal Church, named for the Mother of J.W. Tullis, Esq., was authorized by a March, 1887 session of the St. Louis Conference of the Methodist Episcopal Church. This Conference was held in the City of Lamar, Missouri. At this Conference Rev. W. T. Lewis was appointed Supply Pastor of this newly established congregation located at the southern city limits of the City of Kansas City, Missouri.

After the June 19, 1887 dedication of the new church structure and furnishings the Rev. C. J. W. Jones was appointed Pastor of Howard Memorial Methodist Church by the Presiding Elder, Rev. O.M. Stewart. The new Church, organized, constructed, and dedicated at a total cost of $9,200.00 complete, and it was declared debt free in less than six months, a living proof of the faith in God and dedication of the people of Methodism in Kansas City, Missouri at that time.

At the June 1887 dedication service for the newly constructed and equipped Howard Memorial Methodist Episcopal Church then located at the Southwest corner of Springfield Avenue (31st Street) and Cherry Street in the suburban Jackson County, Missouri just outside the city limits of Kansas City, Missouri, the Chairman of the Building Committee, W. H. Craig. Esq. reported an amount of $3,500.00 was still needed to clear the Church of its debt. This announcement was made immediately following the dedicatory sermon by Dr. J. M. Thoburn a Methodist preacher on leave from his assigned Missionary Parish in Calcutta, India. Doctor Thoburn, at the invitation of the Presiding Elder and District Superintendent, Rev. O. M. Stewart, and the new pastor Rev. W. T. Lewis, had just completed his sermon entitle "Full of Pathos and Power." The Building Committee Chairman Mr. Craig then ascended the platform and unashamedly started asking for donations and pledges to raise the $3,500.00 to complete the newly constructed Church building. The record of this great day in Kansas City Area Methodism indicates that within 35 minutes after ascending the platform at this newly constructed and newly dedicated Church building the Deed and the keys were turned over to the Presiding Elder, Rev. O. M. Stewart by J. W. Tullis, Esq. Mr. Tullis gave the Pastor, Rev. Lewis "carte blanche" authority and financial assurance to help the Church finish and equip this new facility with "first class" furnishings of the day! The congregation who had responded with their generous subscriptions to clear the outstanding Church indebtedness were later described by the Pastor in his Journal as, "very charming and very happy people of God"! This historic day, the Howard Memorial

Church began a bountiful Christian life with membership of only 20 persons, all dedicated to the cause of Christ and His Kingdom on earth.

Pastors who followed Rev. Lewis in the service of the people of Howard Memorial Church were: Rev. C. J. W. Jones, 1887-1891; Rev. W. K. Collins, 1891-01894; Rev. W. M. Hackney, 1894-1896; Rev. Samuel Warner, D.D., 1896-1898; Rev. I. F. Roach, 1898-1901; Rev. E. M. Dugger, 1901-1902; Rev. H. Q. Humphrey, 1902-1903; and Rev. J. W. Steward, D. D. 1903-1906.

In 1904 it became necessary for the congregation of Howard Memorial Methodist Episcopal Church to move their structure due to the widening of Robert Gillham Road as Cherry Street.

A New Trinity Church Edifice is Occupied in 1919

From the September 7, 1984 of the Tidings

On Sunday, September 14, 1919, the day of dedication and first occupancy of the newly constructed Trinity Methodist Episcopal Church edifice at Armour Boulevard and Kenwood Avenue, in midtown Kansas City, Missouri, the people of this newly formed (July 1916) congregation ""poured out their very souls in song and prayer, happily and exuberantly, for this was the day that they had all hoped for, prayed for, and worked for!"" This festive parade from the former church site, Howard Memorial Church, consisted of many happy youngsters, youth and adults. Included in this procession was Miss Mary Blaschko, who on June 1, 1919 had just been employed as the deaconess by the people of Trinity Church.

In the presence of the newly appointed pastor, Dr. Fletcher Homan, Missouri Area Conference Bishop, Dr. William A. Quayle, preached the dedicatory sermon. Also participating on the program at this worship service of dedication was Trinity layman, John Wesley Jenkins on behalf of the building committee of Trinity Church. Mrs. Pearl Emley Elliott was the church organist at this dedication. Mrs. Elliott was also the organist at the worship services held in the Trinity Church sanctuary dedication and consecration of the newly installed pipe organ on September 21, 1919. The postlude for this historic, and festive occasion was the ""Hallelujah Chorus"" which was masterfully played on the newly installed pipe organ by Mrs. Pearl Emley Elliott.

On November 18, 1923, the newly installed tower chimes were dedicated and consecrated as a gift of Mrs. Jacob L. Loose. The Loose family mansion was then located and still stands at the southeast corner of Armour Boulevard and Walnut Street a few blocks west of Trinity Church. The generous gift of Mrs. Loose is acknowledged not only by the sounding of the chimes daily, now in 1984, but also by a bronze plaque which acknowledges this very generous and timely gift. This memorial plaque is mounted on the south wall of the Trinity Church sanctuary to the left of the exit from the sanctuary to the narthex.

Trinity's Lean Years

(as printed in the Sept 21, 1984 issue of the Tidings)

Under the Pastorate of Dr. George A. Fowler (1928-1933), a burning of the mortgage ceremony was celebrated on December 8, 1929 through the leadership of the Finance Chairman of Trinity Church Charles H. Baird. On September 22, 1929 former Trinity Pastor Dr. Fletcher Homan returned to serve as guest preacher for the 10th anniversary of the Trinity congregation's dedication and worship service on September 14, 1919. In June, 1933 Dr. Charles L. DeBow was appointed to the Pastorate of Trinity Church. Dr. DeBow, a transferred Pastor from the Ohio Conference of the Methodist Episcopal Church, was not only a great preacher but a dedicated student of William Shakespeare. Trinity members now living recall that Dr. DeBow suffered a collapse while in the pulpit at an Easter morning worship service during his Pastorate at Trinity. This collapse was later determined to be a fatal stroke of paralysis. Dr. DeBow had given much of his energy and his life in community service prior to coming to Kansas City. He was a very active Champion of political reform in an eastern city. His sacrifice was very great in that he died suddenly while serving members of Trinity Church. His was a premature death thought to be attributed to his extensive spending of his physical and mental energies while a champion of political reform in the early 30's in the State of Ohio.

In 1937 Dr. King D. Beach was appointed to the Trinity Church Pastorate. Dr. Beach and his wife and four sons and one daughter lived in a residence in the Hyde Park neighborhood located on Gleed Terrace. Gleed Terrace, in Hyde Park neighborhood, overlooks the Harrison Parkway between Harrison and Robert Gillham Road. The Beach

boys were King, Jr.; Ralph; G.K.; and Charles R. The Beach daughter was named Virginia. Dr. Beach is recalled as being very active with working with the younger people of Trinity Church. Dr. Beach is also recalled as being a very effective preacher and author. His book, "Satellites of Calvary" was published in 1929 by Abingdon Press. This book is a commentary on the New Testament Personalities involved in the trial and crucifixion of Jesus Christ.

Trinity members recall that Dr. Beach was particularly sensitive to the spiritual needs of military servicemen and women, many of whom were away from home for the first time in the early days of World War II. Dr. Beach spoke to groups of military servicemen and women in the Kansas City area and gave copies of the New Testament Scriptures to servicemen and women. And he served as a counselor to many young men and women, both military and non-military, away from home in a big city for the first time in their life.

During Dr. Beach's Pastorate, a bronze memorial plaque containing the names of military servicemen and women of World War II was made and hung in the Trinity Church Sanctuary. This memorial Plaque of Appreciation still hangs today on the northeast wall of the Sanctuary near the exit to the Tower door of the Sanctuary.

The Fidelis Club of Trinity Church was organized in 1940 as a Christian fellowship for the young women of the Fidelis Church School Class. The Fidelis Club today still serves the fellowship and service needs of the women of the Fidelis Class and other interested women of Trinity Church.

Trinity's War and Post-War Years

(as printed in the Sept 28, 1984 issue of the Tidings)

Dr. Emil B. Frye became Trinity's Pastor in 1943 and served very effectively until 1950 when he was replaced by Dr. Ben Morris Ridpath. Many rapid changes came about in the early and mid 1940's due to the events of World War II and the rapid migration of many rural oriented residents to the big cities. Under the leadership of Dr. Frye and staff of Trinity Church, the people of Trinity became a second family to many young people thrust, by World War II and the war effort, out into the world away from the security and stability of their own families, churches, towns, and communities. Dr. Frye carried on Trinity's ministry to the military servicemen and women which was started by Dr. King Beach during his Pastorate in the early years of World War II at Trinity Church. Trinity Church under Dr. Frye's leadership celebrated its 25th Anniversary of the dedication and occupancy of the newly constructed Church facilities.

A special fellowship and educational program began at Trinity Church in the 1940's and was called the "Oxford Book Hour Dinners" held on the first and third Wednesdays of the month at 6:30 in Trinity's Fellowship Hall. This after dinner program featured book reviews by Dr. Frye and other qualified book reviewers, and it served as a forum where contemporary social and political issues and concerns could be freely discussed and measured with spiritual standards of the day. Attendance at these bi-weekly Oxford Book Hour Dinners usually ran over 125 persons, primarily adults and youths.

Organized Adult Bible classes at Trinity Church in the 1940's included the Wesley Class for persons in their older adult years; the Keystone Class for adults in the midlife; the Fidelis class for younger married persons; and the Crusader Class for the college age single persons.

Trinity's Good and Faithful Servant

(as printed in the October 5, 1984 Tidings)

This current series of articles for the Trinity Tidings featuring personalities of our Trinity Church heritage would be very incomplete without giving equal attention to the contributions of one very loving, dedicated Christian person who lived and worked among us, with us, and for the people of Trinity Church for over 50 years. Miss Mary Blaschko, was born and reared a Roman Catholic in some very lean years with her Czechoslovakian immigrant family on a homestead located near Kearney, Nebraska.

She was orphaned at an early age and found her way to Kansas City in 1906 to attend the Kansas City Deaconess Training School, (later known as the National College for Christian Workers). On May 25, 1910, Miss Mary was consecrated a Deaconess in the Methodist Episcopal Church by the presiding Missouri area Conference Bishop, Doctor John L. Nuelsen. Miss Mary then served very faithfully as a Field Representative of the Kansas City Deaconess Training School until joining the staff of Trinity Church on June 1, 1919. Miss Mary joined the Trinity staff just prior to the September 1919

dedication and occupancy of the then newly constructed Church facilities at our present location in mid-town Kansas City, Missouri.

On June 18, 1959, Miss Mary was honored at a testimonial dinner at Trinity Church for her 50 years of service as a Deaconess in the Methodist Church. Dr. Eugene M. Frank, resident Bishop of the Missouri area conference of the Methodist Church, gave the Anniversary Celebration address. "To maintain the 'Spiritual Glow,' one must always maintain faith in people to keep aspirations and ideals high. Miss Mary is a person we honor as one who has maintained this characteristic," said by Bishop Frank. Mayor H. Roe Bartle added to the many congratulatory messages received by Miss Mary upon this very special occasion. "Miss Mary, you have brought strength to many, and have projected yourself into their lives as they gave service to our Lord. You have been building generously for eternity for many years." Mayor H. Roe Bartle then presented Miss Mary a key to the city of Kansas City, Missouri. Earlier in this Testimonial Program, congratulatory telegrams were read as received from the President of the United States, at that time, Dwight D. Eisenhower, as well as many other well-wishers. Then Wayne and Elinor Doughty, members of Trinity's Fidelis Class, led the group singing immediately following the testimonial dinner, which was served in Trinity's newly remodeled Fellowship Hall.

Miss Mary very ably and faithfully served in many capacities at Trinity Church in parish home visitation, work with children and youth, hospital call, office work in Program and Membership Records, and as a Bible teacher and Prayer Group leader.

Miss Mary, loved by all who knew her and came in contact with her, retired from her staff position at Trinity in 1970, but continued to come to the church office daily for as long as her health permitted. Her death occurred at the age of 94 in August of 1982. A memorial service was held at Trinity Church upon her death.

In the fall of 1982, a Memorial Scholarship Fund was established at Trinity Church in memory and in appreciation of the many, many years of dedicated and faithful Christian fellowship and service to the people of this church, this neighborhood, and this city. The proceeds from the scholarship funds invested are to help young people in their pursuit of educational preparation for service in the Christian Pastoral and education ministries.

METHODISM: EMPIRE OF THE SPIRIT

A Review

Methodism: Empire of the Spirit by David Hempton. New Haven: Yale University Press, 2005. $30.00 278 pages

Why one more history of Methodism? Surely the topic has been exhausted. Yet this book goes beyond the institutional histories we often find, and far beyond the kind of story-telling that characterized earlier histories of Methodism. In addition, it looks at issues in Methodism on both sides of the Atlantic, an approach not often seen.

Hempton is University Professor at Boston University, and Director of the Program in the History of Christianity. His earlier books include *Methodism and Politics in British Society,* which won the Whitfield Prize of the Royal Historical Society, and *The Religion of the People: Methodism and Popular Religion, c. 1750 – 1900.*

The problem, Hempton says, is to explain how Methodism grew from a little society to a major international religious movement is just over 150 years. He argues that the "rise of Methodism was the most important Protestant religious development since the Reformation," yet it has not been researched in any depth. Hempton's approach is to recognize that Methodism is greater than the sum of its parts, and can't be explained by defining it regionally. So he tries to present a world-wide view of Methodism, an "empire of the spirit," by exploring eight themes.

"Competition and Symbiosis" explores the growth of Methodism across the North Atlantic world, as it entered into a symbiotic relationship with the rise of markets and of empires. What gave Methodism its competitive advantage? Why did it grow in some places, but not in others? Using case studies from both sides of the Atlantic, Hempton tries to show that growth came from a close relationship with markets.

"Enlightenment and Enthusiasm" shows how these two elements lived in tension in the Methodist movement. Wesley was a "rational enthusiast," to use Henry Rack's apt phrase, and both the gospel and John Locke shaped Methodist theology.

"The Medium and the Message" attempts to explore the Methodist message, and how that message was heard and experienced. This is a context far different from that of written theology, indeed, it is expressed most often in sermon and hymn rather than in tome, although theology was a key element of the message.

"Opposition and Conflict" is based on the idea that opposition to Methodism shows both the kind of movement Methodism was and how it interacted with the communities in which it flourished. Conflict within Methodism is equally revealing. Conflict arose between and egalitarian message and an authoritarian structure. Conflict was suggested some of the stresses and strains of the wider society (as in the cases of slavery in the U.S. and industrialization on both sides of the Atlantic).

"Money and Power" are closely connected in religious organizations, as well as large corporations. How was Methodism financed? Different answers to that question

reveal both something of the social structures within which Methodism moved, and the differences between American and British Methodism.

"Boundaries and Margins" looks at why Methodism recruited among the "lower orders," women and African-Americans. Hempton argues that these groups chose to be Methodists because Methodism offered them tangible benefits. Methodism's "sober disciplines and tender pieties" were not inviting for all people, but many people had other opportunities and chose Methodism.

"Mapping and Mission" looks at Methodism's global expansion in the nineteenth century. This was closely related to the expansion of the British and American Empires. This led to all kinds of tensions with indigenous peoples, within the structure of Methodism itself, and between cultural conquest and an attempt to understand and absorb something of other cultures.

"Consolidation and Decline" looks at how Methodism became a denomination and then began to decline in terms of growth. Methodism as a movement was almost impossible to govern, a problem less acute in America, because the frontier allowed the Methodists to continue old ways far longer than in Britain. In a connectional church, does decline come inevitably from becoming a settled church, or did Methodist leaders choose some wrong strategies? The answers to that question are fascinating. Then, Hempton goes a step further and asks if the original impetus of the Methodist Revival lives on in Pentecostalism?

In all cases, Methodist was truly and "empire of the spirit." Hempton's book requires some careful reading, though it is well-written, easy to follow, and delightful in its use of language. The insights into a world-wide movement crammed into these (relatively) few pages are enriching for anyone who wants to understand the Methodist phenomenon across the world. The book is well worth the price, well worth reading, and should cause interesting discussions across the denomination for years to come.

John Gooch